

6.54/24
A BREIF
NARRATION
OF

The truth of some particulars in Mr.
THOMAS EDWARDS his Book called
GANGRÆNA.

Concerning one NICHOLS an Anabaptist,
some Opinions he maintained to Master Green-
hill, and a Discourse that passed between Master
Greenhill and Master Burroughs upon oc-
casion of these Opinions.

By the Author THOMAS ALLE.



Printed in LONDON,

Printed by W. B. and E. M. for Ralph Smith at the sign of the
Bible in Cornhill near the Royall Exchange. 1646.

A BRIEF
NARRATION
OF

The trial of some prisoners in the
THOMAS EDWARDS the Book called
GANGRENA.

Concerning the Niches in the
some Opinions he maintained to Master Over-
all, and a Dispute that called between Master
Grew, and Master Edwards upon oc-
casion of the same.



By the Author THOMAS ALLE.



LONDON

Printed by W. B. and R. W. at the Royal Exchange, 1645.



A B R E I F
 Narration of the truth of some particulars in Mr THOMAS EDWARDS his Book, called *Gangrena*, concerning one *Nichols* an Anabaptist.



Seeing the hand of providence, for so it is that hath ordered it, and doth order all things, for I had no thought nor knowledge of my being brought upon the Stage in Print, untill I saw my name in Master *Edwards* his Book called *Gangrena*; for what ends Master *Edwards* set my name there, or the Discourse I spake of openly to many, I know not, but himself can best make it out; But my name being in his Book, hath caused many of my friends to look bigge upon me, and to harbour causelesse jealousies against me, and many that formerly were seeming friends have given me very scurrilous speeches and unchristian like language, and would give me no reason of their so speaking, but said I was in Master *Edwards* his Book, and seeing there are some things that are there that never came from me: And so there are differences grown; therefore that there may be a cleer understanding of the truth, I shall impart what is and was my Relation, and leave the rest.

The first particular wherein I am named in Master *Edwards* his Book, was about a Petition that was brought unto my hand for the furtherance and promoting of it; which I confesse I had the handling of, and carried it up to the Dr *H.* his house and it was read publikly, which was I conceive the best way, so that if any had ought against it they might understand of it; and it being disliked and opposed by Master *Burroughs* and Master *Greenhill*, in the publike, I followed it no further; this Petition was for the setting of the Government of the Church, the want of which

maketh sad the hearts of such as are deare to God ; if any say that the Government understood in that Petition was not right, I say to such, as they tender the honour of God, as they are Christians and tender the credit of the Gospel of Jesus Christ, let them bring in another that is more neer the Rule of the Word and wee shall gladly receive it; and let us make good use of the words of an enemy; Sir *Jacob Asbly* when he was taken, said, that he thought the work was done, except God give us over in his judgement to fall out amongst our selves, and so destroy one another; We may see the eyes of our enemies are upon our great divisions, which grow for want of a Government, that may restraints the great wantonnesse of spirit by the abuse of liberty, which in *New England* brought forth monstrous Errours. Therefore M. *Sheapheards* letter of *New-England* (sent over here and in Print) called *New-Englands* lamentation for old-Englands present Errours and feared future desolation if not timely prevented; Which were worthy of our Noble Senatours best and serious thoughts upon it; for experienced counsell is not to be slighted.

2. Another thing in Master *Edwards* Book is about Mistresse *Chidly*, who had some discourse with Master *Greenbill*, and hee used arguments unto her, which is true.

3. Another thing mentioned in Master *Edwards* his Book, is about one *Nichols* an Anabaptist, that lived in *Moore-Feilds*, unto which Master *John Goodwin* in a Pamphlet hath made some overture, and that from a testimony from Master *Burroughs* his hand, who said that I know no such man as Mr. *Nichols*, nor of no meeting concluded of about him, or any of his opinions, either intended, desired or resolved upon. Which testimony of Master *Burroughs* to Master *Goodwin*, for ought I know is true in his sence, viz. that he knowes no such man as *Nichols*, or that he never heard that there was such a man in the world, or that there was any meeting concluded of about him. But here is no deniall of what I related, or what Master *Edwards* hath printed, except in the circumstance, that there was a meeting concluded of, at which Master *Burroughs* was present, for by this ensuing relation it will appear, that what Master *Edwards* hath related for the substance of it is true also; for I do averre and say that there was such a man as *Nichols* an Anabaptist in *Moore-Feilds*, and that the same *Nichols* did

did come to *Stepney* to Master *Greenbill*, and did hold forth unto him these ensuing damnable Errours.

1. That God was the Authour of all sinne.
2. That Children owe no obedience unto Parents, except they be godly.
3. That all lyes come out of the mouth of God; and seemed to prove it out of the *Kings*, from the lying spirit, who asked leave of God to be a lying spirit in the mouth of the Prophets, and God said, go.
4. Further, the same *Nichols* said, That no man or woman went to hell for any sinne that they commit; he being asked why any went to hell, he answered, it was the will of God.

All which particulars Master *Greenbill* did relate unto Master *Burroughs* on a Sabbath day following, after the morning Sermon at Colonel *Zacharies* house, where Master *Burroughs* usually goeth in after his morning exercise. I being there present with some others, heard Master *Greenbill* relate this sad Story, with great greif of spirit, and said that it made his flesh tremble to heare such horrid things uttered.

Master *Burroughs* replied, Brother, were it not a sad case if so be your wife, and my servants, and children were drawn away to such damnable Errours, and that we could have no other remedy for it, but say Lord have mercy upon us? Master *Greenbill* said yes so it were.

Mr. *Burroughs* again said, Brother, there is a necessity of a Government and power in the Magistrate, and power over Conscience.

Then Master *Greenbill* said, that whosoever should teach unto a people any thing that raceth fundamentals, or any thing that striketh against the power of godlinesse, or any thing that tendeth to the disturbance of the peace of the Kingdome, ought to be suppressed. Unto whom I answered, Sir, hold forth this in publike, and I hope all the godly shall well agree, saying it was as much as I desired.

Master *Burroughs* further said, that he in his house was Master, and that he might keep out such a one out of his Family. Master *Greenbill* answered so he might.

Again Master *Burroughs* said unto us, wee foure or six dwelling at the corner of a street together, bewailing one to the other, how

our servants and children and wives are seduced, agree together to keep such a person out of our family. Master Greenhill said, so they might.

Master Burroughs said, a whole street might joyn so together to keep such persons out of their families. 'Twas granted so they might.

Again he said a whole Town might joyn together, and so a whole County, and then a whole Kingdome might do the same; to which some standers by seemed not to assent; but said Master Burroughs, it is as lawfull in the last place as at the first.

This is the naked truth, as neer as I can remember of the discourse about these Errours. And I hope in all this there is no just cause given by me of offence to these two Worthies, Mr. Burroughs and Master Greenhill. But when I first spake it upon just occasion, I did it to their honour, and so I hope the printing of it will be to shew their soundnesse in judgement against such Errours.

Now if Master John Goodwin do bundle up such horrid Errours as these to amount to no more nor higher rate then the infirmities of the Saints, as in the beginning of his Pamphlet doth appear, for he saith Satan hath been this foure years lifting up; the Authour might have taken in (with the same breath) the old Serpent himself into the Catalogue of such Saints, as well as such that held such damnable Errours, as are testified in this Relation. For the Serpent was more moderate, and said unto the woman yee shall not surely dye; and did not so impudently say as this Nichols did, who said all lyes come out of the mouth of God. But it may be the man upon second thoughts will see his mistake, as that there is no such infirmities as these to be found in the Saints, not in the whole Book of God.

Now for such a man of Learning and parts, to vent himself with such vain words and jeers, and to make use of Scripture language to serve his own brain and humor, is not as becomes the Gospel of Christ, as will appear if the Reader well weighs his ensuing words, as followeth. 'Wherein he saith, the Authour of the said Treatise known by the mark of a *Gangrena*, or *Cancer* in the forehead of it; being as it seems of Satans counsel, and partaker of his intentions against the Saints, hath diligently swept his floore, & gathered together his liftings, all that drosse and beggery of weak-

nesses

nesses and infirmities, which Satan (meaning Master Edwards) within the compasse of four yeers by his own confession, was able to sift out of them, and he to come to the knowledge of, and hath ground, kneaded and hath bak'd it, and made shew-bread of it, for such of the Presbyterian sonnes of Levi, and their retinue to eat as are of his own diet and constitution. Certainly, this language of Master *John Goodwin*, is not becoming the Minister of the Gospel.

Having faithfully related the truth of some particulars in Master Edwards Book, touching *Nichols* the Anabaptist; I thought good for a closure to speak something of a Toleration, which is too much by Master *Goodwin* and others, in Pulpit, and in printed Pamphlets pleaded for. I have heard some presse it from the example of Amsterdam, that it is so there; and I can helpe them to one place more, which is at Constantinople; where the Turks have places for Mahomer to be worshipped, and they allow the Jewes their Synagouges for worship; And also the Greeks have their publike places for worship; so the French, Italians and English, have all their liberty of Conscience. Now if the Turks follow the Hollander in this particular, or the Hollander taketh it from the Turks; In them both, it is but for mony and Trades sake, and not for the honour of God. Which God forbid should ever be so in England. But rather let us follow the best examples of the Saints out of the Word of God, where good *Nehemiah* would not suffer the Sabbath to be violated, by selling of wares and commodities. Which some in my hearing, and not dwelling far off from me, do plead for, and practise, working on their callings on the Lords day; and do this out of pretence of Conscience. I pray was it a good law or no in *Nebuchadnezar*, in *Daniel* 3. 29. where he made decree against any which spake any thing against the God of *Sbadrach*, *Mesbech*, and *Abednego*, should be cut in peeces. Much more it would hold good against any that act against the known lawes of God.

To come nearer the Gospel, you may finde in that Evangelicall Prophet, *Zachariah*, 13. 3. It is said, *thou shalt not live, for thou speakest lyes against the Name of the Lord*. So that I do not find, that pretended Consciences have any allowance in the Word of God; neither did the Apostles, and Holy men of God when they suffered

ed use this Argument; *You Magistrates, have nothing to do with our Consciences*: But pleaded the justnesse of their cause, and innocency of their persons. Yet not that I would have any man that is a Native English one, though a Jew in opinion or a Papist, or any else, that now are, to be banished, nor imprisoned, nor fined for his Conscience and opinion: But that I would not have them to Congregate and draw others after them; but if it be their Light, as they pretend, or their Faith, let them, as the Apostle saith, *have it to themselves*.

And that there may be a stop to these floods of Errours, that are cast out against the Church and truth: I conceive this course might be taken, that no man should take upon him, nor be suffered to Officiate in a Ministeriall way, as a Pastor over a people, but such as shall be approved on, and allowed by Authority; as I conceive it is so in *New-England*; And not a Toleration for every man, to vent his own brain and Errours. For where then will the guilt of the blood that hath been shed lie? If Toleration might be suffer'd, the Papists sure would never have gone in the fields to have their bellies shot through with bullets; nor our ignorant Country people in Counties and Shires, would never have risen by thousands, if they might have had the Service Book, and good old Prayers (as they call them) still continued unto them. So I conclude, praying for a Reformation, and not a Toleration; and rest a well wisher to Truth and Peace.

FINIS.

Imprimatur James Cranford

April 24. 1646.

Chapman
The Lord Marques of *Argyle's* 25

S P E E C H T O

A Grand Committec

O F

Both Houses of Parliament,

The 25th of this instant JUNE,

Larger for 64th of former
Together with some *Papers* of the Com-
missioners for the Kingdom of Scotland,

Wherein they do give their consent to the sending of the

Propositions of Peace to His Majesty,

And desire their Armies to be supplied, and the Accounts
between the Kingdoms to be perfected, To the end
all ARMIES may be disbanded, &c.

A L S O

His Majesties Letter to the Marques of *Ormond*,
discharging all further Treaty with the *Irish* Rebels.

And a Letter from General Major *Monro* concerning the
state of Affairs in *IRELAND*.

Published by AUTHORITY.

L O N D O N :

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